

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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TRY THE SPIRITS.

BY ELDER THOMAS WILLIAMS.

"Beloved, believe not every spirit, but try the spirits whether they are of God."—JOHN.

At no period of the history of the Church in these lands have the Saints generally been so active and alive to the interests of the great work of God committed to their charge as at the present time. There seems to be manifest a desire on the part of the faithful to learn the mind and will of our heavenly Father through His servants upon the earth, and to engage *practically* in assisting to build up the kingdom of God, and to prepare themselves for the great events that will come to pass, in rapid succession, in connection with the development of "Mormonism" and the rising greatness of Zion.

In proportion to the increased light and intelligence conferred upon the Saints, through their faithfulness and diligence in keeping sacred and inviolate their covenants with God, will they have to combat with the opposing, false, and delusive spirits that are abroad in the earth, that are constantly on the alert and watching every opportunity to lead the unguarded from the order of the Holy Priesthood. This Priesthood is eternal, and after the order of endless lives, and must be honoured and revered by all, in order to secure the favour and blessing of High Heaven.

The Arch-adversary of souls is, without

question, a being of considerable intelligence. His once exalted position in the councils of the Gods is indicative of the same; and the power he has often displayed is of such a nature as to leave no doubt of the fact. We learn that he has the power to transform himself into an angel of light, and that on one particular occasion he took the Saviour up into an exceeding high mountain, and showed him all the kingdoms of this world and the glory thereof; and said unto him, "All these things will I give thee, if thou wilt fall down and worship me." Since the apostolic age, until the days of the Prophet Joseph, when the Priesthood was restored, he has held undisputed power and dominion upon the earth. In the first vision of the Prophet, we have another instance that the Evil One was on the alert and exerting his influence to prevent the youth from carrying out his determination to "ask wisdom" at the hands of God. At another time, while viewing and contemplating the sacred treasure he had received, with wonder and astonishment, behold! the angel of the Lord, who had previously visited him, again stood in his presence, and his soul was wrapped in the visions of eternity. "While he thus stood gazing and admiring, the angel said,

'Look!' And as he thus spake, he beheld the Prince of Darkness, surrounded by his innumerable train of associates." All this passed before him, in order that he might be shown the good and the evil, the holy and the impure, the glory of God and the powers of darkness. It is evident, from the testimonies adduced, that his power is great, and that he will endeavour to exert his influence upon the minds of the Saints, even at a time when they are living as near the Lord as they possibly can.

It requires ever-constant labour and exertion on the part of the Saints to guard effectively against the powers arrayed against them, which are unobserved by the natural eye; and, in consequence of the variety of ways that they are acted upon, it is highly necessary that they should seek diligently the Divine influence of the Spirit and the counsels of the Priesthood, in order that they may not be operated upon by the seducing spirits that are gone forth.

There are times when the Saints actually permit themselves to be lulled to sleep and to take their ease. To such the prophetic warning is, "Woe to them that are at ease in Zion!" and this is just as applicable to the ungathered as to the people of God who are gathered together in the mountains.

Again: There are seasons when the Devil tries to entrap the Saints by getting them to go too fast; and some are worked upon to a marvellous extent in this respect. Good Saints have at times been led astray through their ignorance of the devices of Satan. There have been instances of some who have so given way to these fast propensities, as to have outstripped the Priesthood altogether! They have received such astounding revelations in visions, tongues, interpretations, &c., as to cause them to imagine that they were extraordinary personages, and immediately they would set the Priesthood at defiance. But where do such wonderful revelations—revelations bearing such fruits, come from? The Devil.

Let it be distinctly understood, and be for evermore a key to such, that it is not the policy of our Father in heaven to communicate His mind for the direction of the body to the feet, but to the head. Saints who are not called according to the order and institutions of the Gospel to receive revelations respecting the govern-

ment of a Conference, Branch, or District, but yet set themselves up to be the receptacles of intelligence respecting matters that do not concern them, are evidently under the influence of, and are being operated upon by, the false and delusive spirits that are abroad in the world.

There is a class of individuals in the Church who are very desirous to obtain the gifts of the Gospel, but who generally confine themselves to tongues and interpretations. And when they obtain these blessings, they make an unwise use of them, and, in some instances, feel that they are considerably more in favour with God than their brethren and sisters, or the Priesthood that do not enjoy them, and they become lifted up in their hearts. *Here there is great danger*; for if such feelings are not speedily eradicated from their bosoms, another spirit will take possession of them that will counterfeit the good Spirit they once enjoyed. They will then become liable to be operated upon in various ways, until they dishonour their callings and become entirely lost to a sense of their obligations to the Priesthood over them.

Saints who have been so highly favoured with the gifts of the Gospel should humbly seek for the blessing of the Lord in the exercise of those gifts, and should live pure and uncontaminated by the evil with which they are surrounded, and bear in mind that they must be subject to the Priesthood in the exercise of the same.

It is through the great governing power—the Priesthood, that the kingdoms of this world will be brought into subjection. Through it, already thousands and tens of thousands are rejoicing in the knowledge that their sins have been remitted and their names entered in the Lamb's book of life. It is through this holy order that myriads more will be blessed; and unto it also the keys are committed to open the way of life and salvation to the spirits of the dead who now wait behind the veil, that they, in the economy and wisdom of God, may be brought forth in the morning of the resurrection of the just.

There is another class of individuals who imagine that if the gifts of tongues, interpretation, &c., are not experienced at nearly every meeting of the Saints, there must be something radically wrong; or, if they are not continually receiving some extraordinary miraculous sensation, that all

is not right: their suspicions are aroused; they begin to have doubts and fears, and thus give the Devil advantage over them to operate upon them as his subtlety may suggest.

The gifts referred to certainly are great blessings in their place; but when the Saints centre their faith in them and look for something marvellous all the time, they lay themselves open to be overcome and led away captive by the Devil at his will. He will be on hand when the Saints imbibe such feelings, and will grant them the desires of their hearts, by supplying them with the marvellous; and if their appetites are not satisfied with ordinary manifestations, he will, perhaps, reserve them for future use, and give them power in his kingdom to work miracles in his name, and use them for the accomplishment of his purposes in the great pending struggle between the good

and evil powers, before the Millennium of peace and righteousness is ushered in.

Let the Saints seek wisdom at the hands of an all-wise God, that they may honour and appreciate the gifts conferred upon them, and be led by that holy and eternal institution—the Priesthood, at which the Evil One is enraged. But the Saints rejoice in that Divine order, knowing that obedience to it will lead them on to honour and exaltation among the just, while a disregard to it would cause them to be led away by the spirits which are abroad in the earth, and that they would ultimately find themselves among the degraded, living masses of corruption that are now ready for the burning, only waiting for the torch to be lit to consume the wicked and those that take pleasure in unrighteousness from off the face of the earth.

PROGRESS IN INTELLIGENCE.

Whoever will reflect for a moment upon the present state of scientific and other kinds of knowledge in the world, compared with that of past ages, cannot but observe evidences of extensive improvement; and thus the idea of mankind attaining to a higher and superior position with regard to spiritual intelligence and wisdom will not appear so strange and extraordinary as it otherwise would. The mental capacities of man are in themselves the same, whether considered in reference to scientific or to spiritual things; and if a man is capable of advancement in intelligence in one direction, he is so in another, the opportunities and attendant circumstances being equal. We know, from present experience and from past history, that the mind of man has this capability. Indeed, his capacities are infinite. The more his latent powers are developed—the higher his mind soars in the atmosphere of thought and intelligence, the broader his scope of vision becomes, and the more extensive does the prospect of mental progression appear. The present is, as it were, fed by the past, and the future will be fed by the present. Every succeeding age has or might have profited by the many lessons of experience, the improvements, and advantages of those

which preceded it. Intelligence has in this way been increased; and in the act of applying and still further extending the means and benefits thus gained, an expansion of mental power and capability has been the necessary and continual result. And so it always will be. The world must and will move on in some direction, either backwards or forwards. It cannot stand still. If it profits by past experience, and, by exercise, increases its powers and develops its capacities, it will advance; if not, it will retrograde—go back. In the former case, new light and intelligence can be communicated from above, there being a corresponding capability of receiving and appreciating it; but in the latter case, it must be withheld, as, for want of sufficiently-developed capacities to receive and reflect the superior light, the flood of new light would out-dazzle and darken, instead of enlighten and benefit mankind. Instances, indeed, have occurred of principles and truths having been promulgated and advocated by men in advance of their age, when the minds of men generally were unfitted to receive and unable to appreciate them. Witness Galileo, for example, who was even forced to retract his own doctrine of the earth's daily circuit round the sun,

because it was opposed to the existing popular theory of astronomy. Yet, although he, in his day, suffered persecution for the truth he advocated, and would have forfeited his life, had he persisted in or refused to renounce it, that very doctrine is now regarded as an established and irrefutable fact; and any one who would deny it or attempt to oppose it would be set down by more than nineteen-twentieths of modern astronomers as a madman or a fool.

Now, there is a much closer analogy existing between mental progress and development in spiritual things and that in scientific and worldly things than may at first be imagined; and a little reflection will enable any thinking mind to trace that analogy in all its bearings and directions, and through all its various windings. But one point of analogy may be here adduced as indisputable,—namely, that Divine revelation, like the light of science, has not been communicated *all at once* to mankind, but gradually and partially, according to the position and circumstances, and proportionate to the requirements and capabilities of the people to whom it has been given. The eternal Father has ever been willing to bless his children, according to their state and exigencies of life, both naturally and spiritually, when there has been nothing on their part to hinder or forbid it. The Divine Sun of heaven is ever ready to shine upon and bless the world, if no obscuring clouds intervene to counteract his design. When our Lord, as the "light of the world" was upon earth for the very purpose of enlightening and blessing the benighted children of men, he said even to his own chosen Apostles, "*I have many things to say unto you; BUT YE CANNOT BEAR THEM NOW!*" If, then, such was the case with those who, on earth, stood *foremost* in the ranks of the "children of light," how much more so must it have been the case with the rest of his disciples, who had not the same amount of advantages and privileges which the Apostles enjoyed!

Yet the religious portion of mankind in the present day, with all the foregoing facts before them, entertain the notion that Divine revelation is for ever closed up; that there is to be no more progression in spiritual things; that the way to advancement in divine knowledge is entirely barred up; that the idea of inspi-

ration *now* is absurd and blasphemous; that the Sun of heaven is set, and will emit its direct beams no more; that the Bible has absorbed all the light of revelation, and contains within its pages all the intelligence that we ever need expect to obtain on this side eternity.

This is, in reality, the same spirit, however modified it may be by attendant circumstances, that prevailed in the days of Galileo. The people are in a different and more advanced position now than they were in his day, but the same kind of spirit appears to actuate them. With them, as it was with the Florentines, the prevailing feeling is—We have enough light, and need no more! Away with you, all that seek or profess new revelation! Recant—or you shall pay the penalty!

There are, however, two classes of persons who fail to receive the light of new revelation, which is now penetrating the thick darkness of the so-called religious world. There are those who *wilfully* and *determinedly* reject the truths of modern Divine revelation, in spite of all evidence; and there are others who, though naturally honest and well-intentioned, are so spell-bound by tradition, and whose minds are so warped and influenced by sectarianism, and so blinded by priestcraft, that the light of pure truth cannot reach or affect them. Of the former class of characters, we can only say that their spiritual prospects and hopes are, at best, but dim and distant; of the latter, that much has yet to be revealed to them, but they cannot bear it now. Not, however, in the same sense in which the words were used by our Lord to his Apostles, do we apply them to the persons now under consideration. The Apostles received the promised light of new revelation while they lived in the flesh. But the persons to whom we allude will not, we fear, come to a knowledge of the truth while in this life, blinded and blinded as they are by their long and deep-rooted prejudices in favour of existing established systems. After they have passed the veil of mortality, and are freed from the over-awing influences that surround them while in the flesh, they may be brought to see and embrace those principles of Divine truth which they do not appreciate now; and thus what they know not in this life they will know hereafter.

ANTI-MORMON OBJECTIONS ANSWERED.

(Continued from page 396.)

OBJECTION.

"It has been pretended that an angel appeared to the three witnesses, to show them the plates and to assure them that the book had been translated from them. Might not these men, confederates with Smith, have contrived a lie to give currency to their tale? Such things have been done, and such things may be done again."—*Mormonism Weighed,* &c., by S. Haining.

ANSWER.

We have not only the testimony of the three witnesses alluded to, but the additional testimony of eight others, that they, too, beheld the plates, and also handled them with their own hands. If, then, the three witnesses "contrived a lie," the other eight must have done the same. We thus find the plain testimony of eleven eyewitnesses totally rejected on the mere strength of a *might be!* "Might not these men have contrived a lie?" asks the objector. Certainly, as far as that is concerned, they "*might*" have done so, had they been disposed; but they *didn't!*

The objector adopts the same position, in regard to this event, that infidels assume in reference to the events recorded in Scripture. That very course which he would censure others for taking, in matters pertaining to the Bible, he is himself pursuing in the case before us. He might with equal propriety set down the history of the antediluvian world as fabulous, and ask, "Might not Moses have contrived a lie to give currency to his tale?" Tell us, Mr. H., how many witnesses had *he* to confirm the truth of his declarations? Not even "three." Supposing, however, that he could have produced Noah and his family (*eight* in all,) as witnesses to the declared facts of the deluge and the circumstances connected therewith, (as well as the events which preceded it,) even then the all-potent objection might be urged, "Might not these persons, who were confederates with Noah, have contrived a lie to give currency to their tale?"

We read in the Bible also that Moses communed with God personally for the space of forty days and forty nights, on Mount Sinai, and that he received, while there, two stone tables, on which God himself had written laws for the children of Israel. Our opponent believes this account of Moses, and considers it "worthy of all acceptance." But hold! "Might not" Moses have "pretended" this, and so "contrived a lie to give currency to" his "tale?"

We also read in the Bible that Hilkiah the high priest found in the Temple, at the time of its repair, the *long-lost* Book of the Law of the Lord, given by Moses; and that he delivered his discovered treasure into the hands of Shaphan the scribe, who carried it to the king, saying, "Hilkiah the priest hath given me a book." This, too, our opponent, of course, readily believes, and would doubtless be shocked at any attempt to disparage the Scripture testimony in the matter. But if we were to adopt his mode of reasoning, we should object and say that Hilkiah merely "pretended" to have found the lost book, and should ask, "Might not these men (Hilkiah and Shaphan) have contrived a lie to give currency to their tale?" And thus we should scepticize away every fact of biblical history, if we were to follow our objector's example.

How, indeed, does he know that Jesus lived and died, or that any of the events transpired that are related in the New Testament? He has to depend upon the testimony of a less number of witnesses in such cases than in the case of Joseph Smith. And if his wonderfully acute and strong argument of pretence, confederacy, and what-might-be, is of any weight in the one case, it must be equally so in the other. The witnesses of Christ's resurrection were as much "confederates" as were the witnesses whose names preface the Book of Mormon; and the testimonies of the confederate witnesses in both cases were, with equal prejudice, treated by the priests of the day as mere pretensions and contrived lies "to give currency to their tale."

"Such things have been done," adds

the objector, "and such things may be done again." Granted. But whatever may "have been done" before, or "may be done again," in other cases, can form but very poor and slender groundwork for a rejection of the well-established testimony in the case before us. By such negative reasoning as this, every relic of plain history would be swept away, and all testimonial evidence upon

any subject, however strong and clear, would be at once vetoed and scattered to the winds. The Divine authenticity of the Book of Mormon is based on evidence of a far more conclusive character than Mr. Haining seems to be aware of; and he is much mistaken, if he imagines that such evidence can be shaken or invalidated by anything that *has been*, or that *might have been*, or that *yet may be done*.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 392.)

[January, 1843.]

On hearing of my invitation for dinner, the Twelve Apostles issued the following

PROCLAMATION

To the Saints in Nauvoo.—Feeling a deep sense of gratitude to our Heavenly Father for the great blessings which He has conferred on us in the deliverance of our beloved President, Joseph Smith, from the oppression with which he has so long been bound, the Travelling High Council invite the brethren in Nauvoo to unite with them in dedicating Tuesday, the 17th day of January instant, as a day of humiliation, fasting, praise, prayer, and thanksgiving before the great Eloheim, that He will continue the outpouring of His Holy Spirit upon this people, that they may ever walk humbly before Him, seek out and follow the counsels given through His servant, and ever be united, heart and hand, in building up this stake of Zion and the Temple, where God will reveal Himself to this people; that no strife or confusion may ever be found in our midst, but peace and righteousness may be our companions; and as He has hitherto sustained His Prophet in all the difficulties he has had to encounter, so He will continue to do, until he has finished the great work committed to his charge; and that all those who have been called to his assistance in the holy ministry, may be diligent and faithful in all things, that his hands may be stayed on high, like unto Moses; that our enemies, if such we have, may repent and, turning away from their enmity, get forgiveness and salvation; and that they may have no dominion over the servants of God or His Saints, but that Zion may flourish upon the mountains and

be exalted on the hills, and that all nations shall flow unto it and be saved, we will humble ourselves with fasting and supplication, and sing praises unto our God with the voice of melody and thanksgiving, for the deliverance He has wrought out for His servant Joseph, through the legally constituted authorities of our Government.

The Bishops of the several Wards are requested to see that meetings are appointed sufficient for the accommodation of the brethren, and make a report unto us immediately of the same; and it may be expected that some one of the brethren who visited Springfield will be present at the different meetings, and give a history of their proceedings.

In our fastings, humiliations, and thanksgivings, let us not forget the poor and destitute, to minister to their necessities; and respectfully would we suggest to the consideration of the brethren the situation of our President, who has long had all his business deranged, and has been recently obliged to expend large sums of money in procuring his release from unjust persecution, leaving him destitute of necessities for his family and of means for prosecuting the History of the Church and the transactions which he is anxious should be in the hands of the brethren as speedily as possible. We therefore recommend that collections be taken at the different meetings for his benefit; and such as have not cash will recollect that provisions will be an excellent substitute, whenever it is convenient to bring them in: and we hope our brethren who are farmers in La Harpe, Ramus, Zarahemla, &c., and the region around, will have the opportunity of reading these few hints. A word to the wise is sufficient. The Lord loveth a cheerful and

a bountiful giver, and will restore an hundredfold; for the labourer is worthy of his hire.

BRIGHAM YOUNG, President.

W. RICHARDS, Clerk.

Nauvoo, January 11, 1843."

Thursday, 12th. At home all day.

Friday, 13th. At home till near sunset; then went to brother William Marks with Dr. Richards, to see Sophia Marks, who was sick: heard her relate her vision or dream of a visit from her two brothers who were dead, touching the associations and relations of another world.

Saturday, 14th. Rode out with Emma in the morning. At ten attended City Council, and in the evening called the quorum together in my chamber, to pray for Sophia Marks, who was very sick.

Sunday, 15th, I spent at home with my family.

Monday, 16th. I was about home, and directed a letter to be written, as follows:—

Nauvoo, January 16, 1843.

J. Butterfield, Esq.

Dear Sir,—I now sit down to inform you of our safe arrival home on Tuesday last, after a cold and troublesome journey of four days. We found our families well and cheerful. The news of our arrival was soon generally known; and when it was understood that justice had once more triumphed over oppression, and the innocent been rescued from the power of mobocracy, gladness filled the hearts of the citizens of Nauvoo, and gratitude to those who had so nobly and manfully defended the cause of justice and innocence was universally manifested; and of course I rejoiced with them, and felt like a free man at home.

Yesterday, a letter was received by Sidney Rigdon, Esq., from John C. Bennett, which was handed to me this morning. From that letter, it appears that Bennett was at Springfield a few days after we left there, and that he is determined, if possible, to keep up the persecution against me. I herewith transmit a copy of his letter, and shall rely upon your counsel, in the event of any further attempt to oppress me and deprive me of liberty; but I am in hopes that Governor Ford will not gratify the spirit of oppression and mobocracy so glaringly manifest in the conduct of John C. Bennett.

The following is a copy of his letter:—

Springfield, Illinois,
January 10, 1843.

Mr. Sidney Rigdon and Orson Pratt.

Dear Friends,—It is a long time since I have written to you, and I should now

much desire to see you; but I leave to-night for Missouri, to meet the messenger charged with the arrest of Joseph Smith, Hyrum Smith, Lyman Wight, and others, for murder, burglary, treason, &c., &c., who will be demanded, in a few days, on new indictments, found by the grand jury of a called court on the original evidence, and in relation to which a *nolle prosequi* was entered by the District Attorney.

New proceedings have been gotten up on the old charges, and no Habeas Corpus can then save them. We shall try Smith on the Boggs case, when we get him into Missouri. The war goes bravely on; and, although Smith thinks he is now safe, the enemy is near, even at the door. He has awoke the wrong passenger. The Governor will relinquish Joe up at once on the new requisition. There is but one opinion on the case, and that is, nothing can save Joe on a new requisition and demand predicated on the old charges on the institution of new writs. He must go to Missouri; but he shall not be harmed, if he is not guilty: but he is a murderer, and must suffer the penalty of the law. Enough on this subject.

I hope that both of your kind and amiable families are well, and you will please to give them all my best respects. I hope to see you all soon. When the officer arrives, I shall be near at hand. I shall see you all again. Please to write me at Independence immediately.

Yours respectfully,

JOHN C. BENNETT.

P.S. Will Mr. Rigdon please to hand this letter to Mr. Pratt, after reading?

J. C. B.

This is his letter *verbatim et literatim*.

In the foregoing, the designs of Bennett are very plainly manifest; and, to see his rascality, you have only to read some articles from his pen, published in the *Times and Seasons* about two years ago, on the subject of the Missouri affair. I shall be happy to hear from you on this subject as soon as convenient; also if you have received any communication from Washington. We are ready to execute the mortgage at any time.

Yours very respectfully,

JOSEPH SMITH.

By WILLIAM CLAYTON, Agent.

P.S. I would just remark, that I am not at all indebted to S. Rigdon for this letter, but to Orson Pratt, who, after he had read it, immediately brought it to me.

J. S."

The Ship "Swanton" sailed from Liverpool with a company of Saints for New Orleans, led by Elder Lorenzo Snow.

Tuesday, 17th. Being the time appointed by the Twelve as a day of humiliation, fasting, praise, prayer, and thanksgiving before the great Eloheim, I attended a public meeting in my own house, which was crowded to overflowing. Many other meetings were held in various parts of the city, which were well attended, and there was great joy among the people, that I had once more been delivered from the grasp of my enemies. In the evening, I attended a reference, with six others, on a land case of R. D. Foster's.

Wednesday, 18th. At ten o'clock in the morning, the party invited began to assemble at my house, and before twelve they were all present, except Levi Moffatt and wife, and brother Hyrum's wife, who was sick. I distributed cards among them, printed for the occasion, containing the Jubilee Song of brothers Law and Richards; also one by sister Eliza R. Snow, as printed on the 96th page, 4th volume of *Times and Seasons*, which were sung by the company with the warmest feelings.

I then read John C. Bennett's letter to Mr. Sidney Rigdon and Orson Pratt, of the 10th instant, and told them that Mr. Pratt showed me the letter. Mr. Rigdon did not want to have it known that he had any hand in showing the letter, but wanted to keep it a secret, as though he were holding a private correspondence with Bennett; but as soon as Mr. Pratt got the letter, he brought it to me, which proves that Mr. Pratt had no correspondence with Bennett, and had no fellowship for his works of darkness. I

told them I had sent word to Governor Ford, by Mr. Backenstos, that, before I would be troubled any more by Missouri, I would fight first.

Conversation continued on various topics until two o'clock, when twenty-one sat down to the dinner table, and Emma and myself waited on them, with other assistants. My room was small, so that but few could be accommodated at a time. Twenty sat down to the second table, which was served as the first, and eighteen at the third, among whom were myself and Emma; and fifteen at the fourth table, including children and my household.

Many interesting anecdotes were related by the company, who were very cheerful, and the day passed off very pleasantly. President Brigham Young was present, although very feeble. This was the first time that he had been out of his house since he was taken sick. His fever had been so severe, that he had lain in a log-house, rather open, without fire most of the time, when it was so cold that his attendants would freeze their toes and fingers while fanning him, with great coat and mittens on. One thing more, which tended to give a zest to the occasion, was, that it was fifteen years this day since I was married to Emma Hale.

The brethren dispersed about six o'clock, with many thanks and expressions of gratitude; and in the evening I attended the Lodge.

Thursday, 19th. I was at home, excepting a short out in the city in the forenoon.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 26, 1853.

THE FIRST PILLARS OF THE CHURCH.—Young Saints have been the first pillars of the Church. They have been the bone and sinew, the life and soul of the work. It is remarkable that God committed the great dispensation of the fulness of times almost exclusively to the young. The keys of the kingdom and the powers of the Priesthood were committed to young men. They have filled nearly all the principal and presiding offices, being the pillars of every mission of importance, and the vital energy of every undertaking. All the Priesthood and power of the Gospel that the

old have received have come through the young, and in most cases directly administered by them. A few prominent men have received the Gospel in the prime of life; but by far the majority of them embraced it at about the age of from twenty to thirty. A few also, whose names have become part of the history of the Church, entered it at a patriarchal age; but, almost without exception, these have been the sires of "the pillars of the Church."

This dispensation has been emphatically a young men's dispensation. It was a youth who opened it, and his principal co-labourers and disciples answered to his age. It is a remarkable fact that the majority of those "first pillars of the Church" were born within a few years of the Prophet, as though God had expressly sent them into the world together to establish His power upon the earth, and to be the founders of a universal empire of righteousness.

It is true, those who remain of the first Elders are now mellowing with age, and every year will deepen their ripeness. But they were the young Saints of the past, and "the first pillars" in their youth. With scarcely an exception, the Presidency and Twelve, including Willard, Jedediah, Parley, and hundreds of the Elders, have, on the average, been in the vineyard about a quarter-of-a-century, and have not yet reached threescore years. Indeed, a great many have been in the ministry and actively labouring for the kingdom for from fifteen to twenty years, whose ages range from about thirty-five to forty.

And what have those young men done? The Prophet Joseph accomplished a greater work, and crowded bigger events, more faith, heroism, self-denial, and devotion into his life than any other man since the creation, and died ere he reached his fortieth year, in the very flower of life. His fellow-labourers and disciples continued the work which he began; and in a quarter-of-a-century there has been effected by them conjointly more than has ever before been done, even in a hundred years. From six individuals, organized into a Church, they have grown into a nation, with power to strike fear through the heart of a strength-boastful nation, with weight enough to move the United States to war against them, and with importance sufficient to draw the eyes of the nations upon them in excitement and suspense.

From the day when young Abel offered his acceptable sacrifice to the time when the modern youthful Seer retired to the silent woods, and in the rich copiousness of his great heart poured forth his boyhood's first love to his Father in heaven, there has not been such instances of holy devotion as those given by the young men and women who formed the nucleus of this kingdom. The wives and sisters of these "first pillars" have been examples equally as bright as their husbands and brothers. They were wedded to the Gospel with whole-heartedness, and they have manifested towards it a tenderness greater than that of a mother towards her young, and a beautifully confiding love that has transcended natural affection in its intensity, and which has grown stronger and more trusting with age. The ties that bound them to the kingdom, neither time nor circumstances, prosperity nor adversity, life nor death, has been able to sever. Theirs, indeed, has been a first—an all-absorbing love. To them their religion—the great cause—was more than all earthly things, and the kingdom of God and His righteousness were the first and principal things which their fervent minds sought after. They gave a tangible meaning to the somewhat mystical expression of Christ—"These are my mother, my sisters, and my brethren," and have literally answered to his extraordinary test, to the effect that those who were alone worthy to be his disciples would leave father and mother, brothers and sisters, wives and children, houses and lands, for his sake.

While yet the young hearts of these first Elders were in their dawn of love, and

before the great pride of newly-made fathers had toned down its throbbings of delight, they left the gentle companions of their bosom. Committing their young wives, with their firstborn infants, into the hands of the Husband of the widow and the Father of the fatherless, they flew to the nations to gather Israel and build up the kingdom of God.

And what had they for the motive of such extraordinary course?—what the reward of such uncommon sacrifices? Not that fame, favour, and affluence so dear to youth generally. Theirs is a history of derision, persecution, frowns, imprisonment, and banishment. Indeed, it is full of that which youth especially shuns. It is true, young, ardent, adventurous minds delight in surmounting difficulties, astounding the world, and making for themselves a name. But it is out of the ordinary course of things for youth to choose the cup of an experience so bitter as that out of which the young Elders of this Church have drank so deeply. They did it for God and their religion!

Equally as much can be said to the honour of the sisters as to that of these brethren. Their faith, devotion, self-sacrifice, and holy reliance were as greatly manifested by them as by their husbands and brothers; and instead of holding the Elders back, they urged them to duty, and shared with them the dangers, privations, disgrace, and banishment. They were heroines of the first order.

That which is true of the American Saints is also true of the English and continental Saints. "The first pillars of the Church" and the first pillars of this Mission are evidently of the same spirit, and both are the true seed of Abraham. Hundreds of the English Elders have taken the field, enduring hardships, privations, and care, and oftentimes being weighed down by spirit and body-wearing labour. Nearly all the English travelling ministry have been young men. Most of them have gone into the vineyard at about the age of twenty-one, and many still younger. While thousands of youths around them were enjoying the pleasures and favour of the world, they have drank deeply its scorn and bitterness. They have wandered through the land, preaching the Gospel almost friendless and naked, frequently houseless, hungry, cold, dispirited, and sick. How often have their hearts been full of aching, not for what they have been called upon to endure; for, in their enthusiasm and devotion, they rejoiced that they were accounted worthy to suffer for the cause they loved. With the broad canopy of the skies for their curtains, and the green carpeting of earth for their bed, from their full hearts they have sent thankful orisons to heaven. But their heart-aching has been caused by the hardness of heart manifested against the message which they have borne, and because success was so hard to gain. Sooner would they have died in the field than have failed and been thought unworthy. The experience of Travelling Elders none but *Travelling Elders* can tell—none but Travelling Elders can realize. The examples of devotion, self-denial, heroism, and reliance on God, shown by thousands of Latter-day Israel, would put the Gentile world into the shade and beggar a whole generation of the Israel of former days.

Our object in bringing before our readers "the first pillars of the Church," both in America and this Mission, has been to give the young men and women who are now coming into or growing up in the Church *their pattern*. If they are the legitimate seed of Israel, they will prove their kindred and show the *family features*. If they do not this, they bear the mark of bastards. We have given the young Saints of the present a mirror. Let them look into it and trace the family likeness in their own faces, if they can, or blush to see their deformities brought out by the comparison.

FOREIGN CORRESPONDENCE.

EXTRACT FROM A LETTER FROM PRESIDENT YOUNG.

President's Office,
Great Salt Lake City, U. T.,
March 5, 1858.

Elder Asa Calkin.

Dear Brother,—We have no advices from you since the arrival of Elders O. Pratt, E. T. Benson, and others: still we are aware that news from home and a word of counsel are ever welcome to the Elders abroad.

We have had no news from the troops near Bridger Ruins since the withdrawal of our forces last fall; but as Col. Thomas L. Kane, who arrived in this city on the 24th ult., purposes to start on Monday next, (the 8th,) to visit Col. Johnston and to return this way *en route* for his home in Philadelphia, it is probable that we may soon learn how they have passed the time during the past winter.

In the meantime, the people are busily occupied in ploughing, sowing, setting out trees, &c., and also in making wise preparations for such future contingencies as may arise.

Under present circumstances, at home and abroad, it will probably be best to confine your printing operations to such numbers of the *Star* as are likely to meet a ready sale, and not print many surplus numbers to be piled on the shelves as dead stock: and print no books or pamphlets for any one, where there is the least probability that such publications will have to remain unsold in your store-room.

You have had sufficient experience in business to know that prudence and economy should be among the characteristics of its management.

Affairs at home are prosperous. The people realize that with us it is the kingdom of God, or nothing, or our constitutional rights to serve God as we please, and are acting accordingly; and general health and increasing union are enjoyed in our settlements.

Your family are well. Ever praying for your guidance by the Spirit, I remain, as ever, your brother in the Gospel,

BRIGHAM YOUNG.

LETTER FROM ELDER W. MILLER.

Springville City, U. T.,
January 24, 1858.

Brother Calkin.

Dear Sir,—I cheerfully improve this the earliest opportunity of writing a few lines to you. I arrived at home safe and in the enjoyment of health, except a slight cold on the 10th of January, after a speedy and prosperous journey of three months and a half.

The expenses of my trip across the Isthmus to San Francisco were considerable—more than I expected when I left Liverpool. We enjoyed ourselves well, took cabin passage all the way, had a very agreeable time with the passengers generally, and had a good opportunity of hearing them discuss the present position of the Mormons freely and without reserve. Their opinions were various: some were for exterminating them, while others were for capturing their principal men, and making an example of them, to strike terror into the hearts of the rest, thinking that the rest would become an easy prey, and be awed into submission, and be willing to accede to any terms which they might dictate. Poor fools! They do not realize what they are doing; for, if they will persist in carrying on this inhuman, fratricidal war, they will get something in return which they never thought or dreamt of. Peace we are determined to have, if we have to fight for it. They did not suspect that we were Mormons. We travelled *incognito* all the way, and appeared as strangers to each other. We thought it advisable to adopt this course as the safest, on finding how full of prejudice and hostile in their feelings they were towards us as a people. We were honoured with a company of U. S. troops from New York to San Francisco, consisting of a Colonel and his attendant officers; and, by conversing with them pretty freely, we learned their place of destination, and that their ultimate designs were against Utah, although they endeavoured to keep quiet, so that we should not be apprized of their designs or intentions. We Yankee'd them for once, and no mistake; but, had they sus-

pected the deception we were practising upon them, they would have shown us no mercy. They think to take us by surprise, but will find themselves mistaken, in my opinion; for we have engaged the Lord on our side, and intend to be ready and prepared for any emergency. They will not find the Saints the passive, quiet, unresisting people they always have been in former times. We feel to rise up *en masse*, and, in the strength of Israel's God, maintain our political and religious rights, and claim the legacy that was bequeathed unto us by our patriotic sires, even if it be at the sacrifice of our lives and property, which, no doubt, will be the case with many of us, before we gain the victory.

I sincerely rejoice to find the Saints manifesting such a spirit of unison and willingness to adhere to the instructions and abide the counsels of the authorities here, and cheerfully respond to all the requirements made of them. I find a great improvement among the Saints—the majority willing to do just as they are told; and if there are any disaffected ones, they do not show their colours. I did not think it possible that there could be so much difference between the Saints

and the Gentile world, until I had the privilege of contrasting their ways with ours. I had been living in such retirement a number of years in our peaceful, secluded vales, that I had almost forgotten the ways of the world. I think I can appreciate our lovely mountain home, if possible, more than ever; and I feel to thank the Lord for His preserving and watchful care over us, and for permitting us to return to the bosom of our families, in the midst of the Saints, where we can hear the pure principles of life and salvation from the living oracles of God, as they flow pure and free from the fountain head. I esteem this a great privilege and a blessing, which I cannot be sufficiently thankful for.

Give my best love to all enquiring friends. I have not forgotten their kindness to me, neither shall I; and my prayers ascend in their behalf.

Brother Calkin, I feel to bless you in the name of the Lord, and pray that His Spirit may rest upon you and qualify you for the arduous duties which devolve upon you.

I remain your friend and brother in the Gospel of Jesus Christ,

WILLIAM MILLER.

HOME CORRESPONDENCE.

LETTER FROM ELDER J. D. ROSS.

Newcastle-on-Tyne,
May 27, 1858.

President Calkin.

Dear Brother,—I had the pleasure of attending Conference in Glasgow on Sunday, the 16th inst. The Saints turned out well from the country branches as well as those in town. The Presidents of Conferences, with all the Travelling Elders in the Scottish Pastorate, were present. The instructions given were such as the circumstances of the work in Scotland really required at the time. I am able now to add another testimony to the fact that the Spirit of God dictates your counsellings to the Priesthood in this land. How very necessary and applicable did I find your instructions to be in these cases. The fruits of your labours among them began to show themselves before I left the Pastorate.

After your departure, I visited the Dundee and Edinburgh Conferences; and I must say, that the Saints in Scotland are as good a people as any in other parts of the British Mission. There has, however, been a carelessness on the part of the *presiding authorities* there in regard to the financial interests of the Church, which deserves *severe reproof*; but a reformation, I believe, is now thoroughly effected. Had we been able to visit them sooner, it would have been of benefit every way. Here we have another example of the superiority of the living word over the letter.

Notwithstanding the plainness of the instructions imparted through the *Star* on these matters, they seem not to have comprehended them; but a word from your mouth unveiled great mysteries. How very important it is for men holding authority to seek the spirit of the work assigned unto them. These brethren

desire in their hearts to do right, and will succeed from this time. God bless them!

I have spent two days with the brethren in the Newcastle-on-Tyne Pastorate. All here enjoy richly the spirit of their calling. Business is done up here in good style. In February, March, and April, I visited the Manchester, London, Southampton, South, Cheltenham, and Welsh Pastorates, in all of which I found the brethren endeavouring, to the utmost of their ability, to carry out the instructions given them for the interest of the work of God committed to their care. The Saints in Wales can, if they will, improve very much in one particular,—namely, in the circulation of the *Udgon Seion*. It would be well if the Presidents of Conferences in Wales would give this matter their attention.

I have travelled in this land for the last sixteen years, and I never knew the Priest-

hood engaged in the ministry to enjoy so much of the spirit of their mission as they do at the present time. There is a spirit of humility, and a willingness to be taught, and an amount of diligence and attention to the duties devolving upon them, constantly manifested by them, that speaks louder far than words in testimony of their faithfulness to God and the interests of the Saints.

I can say with truth, that the mission in this land is in a progressive state; and I feel assured that you will have great joy in your labours. Your teachings—plain, pointed, and practical, imparted through the *Star*, proves that the spirit of Brigham is with you; and I can assure you that your instructions are fully appreciated by your brethren.

Yours faithfully,

J. D. Ross.

OVERWHELMING AND TERRIFIC STORM IN AMERICA.

(From the "Peoria Union," May 14.)

One of the most terrible and terrific storms that in all probability ever visited any one locality in the Western country, commenced its ragings in this city yesterday evening, shortly before six o'clock. At about that hour, heavily charged Eastern clouds darkened the horizon so densely, that it became necessary to put in use, long before the customary hours, the gas and other facilities for light. It was not long before the pent-up storm burst in all its fury upon the apparently doomed city and its affrighted and panic-stricken citizens.

The rain came down in literal torrents, accompanied with a heavy wind, washing away before it every moveable article, such as men, women, and children, dry goods, boxes, signs, and other materials, who and which happened to be upon the streets; and it was with great difficulty that several of our citizens, of both sexes, were rescued from an involuntary precipitation into the Lake, in which event, the loss of life would have been calamitous indeed; for no human power would have been of the slightest avail towards saving such as might have been so disastrously and unfortunately imperilled. The rain and wind were accompanied by the severest hail-storm that we ever witnessed, the hail-stones, without the least exaggeration, being as large as English walnuts, the effect of which was to break out the panes

of glass in nearly every house, both public and private, in the city. During the height of the storm, the falling of signs, the incessant rattling of fragments of glass, the tumbling of chimneys, the flying of shingles, and the general devastation everywhere visible, was truly awe-striking and terror-inspiring to the very last degree.

All over the city, women and children were so stricken with fear as to faint entirely away; and their screams and groans, proceeding from almost every tenement, grated mournfully on the ear, and altogether presented a wide-spread scene of desolation, that utterly beggars an adequate description. Men, too, were aroused from their *post prandial siestas* only to be met with fallen and falling ruins, and to, in a great measure, lose their physical and mental manliness in the all-prevailing sense of fear. People rushed madly about, aggregated in small knots in the various houses, abandoned from their persons all such material as would be likely, in their estimation, to invite a stroke of lightning, and in every way giving themselves up to wild amazement and an unearthly dread of the surrounding state of tottering things. The amount of property destroyed by this storm, will not, in our estimation, when posted up, sum up less than two hundred thousand dollars. It is barely possible that we may over-estimate in this respect: but if so, we do it on tolerable

reliable data; for there cannot be less than five hundred tenements, in various parts of the city, most seriously damaged, and numbers of them entirely demolished. Those, added to the steeples blown down from the churches, not one being left standing in the whole city, the very extreme damage done to the steamers and various other river crafts sojourning in port, induce us to believe that we have under, rather than over, estimated the aggregate loss.

(From the "Bloomington Pantagraph" of Saturday.)

The storm of Thursday evening proves to have been even more violent than we at first supposed. The wind, which was very strong here, increased to a perfect tornado a few miles further north, and was attended with disastrous consequences. The rain seems to have fallen over all the neighbouring country quite as heavily as it did in Bloomington, producing sudden and destructive freshets in all the small streams in this and the counties next north; and the lightning also assisted in the work of desolation.

Both branches of Sugar Creek were swelled into raging rivers. Both bridges on the road leading to the Junction were swept away. Near North Bloomington, the lightning shivered several telegraph poles into splinters. We learn that, further up the roads, several miles of telegraph were completely prostrated. East of town, we hear reports of fences blown down and buildings partially unroofed. But from the north there came reports of wholesale destruction. El Paso is said to have suffered severely, a number of buildings being unroofed, and much other damage done. Some cars which were standing on the side track were blown over on their sides on the main track. The mail train for Chicago was blown off the track into the ditch, the engine alone remaining on the track. Many houses were unroofed and greatly injured at Chenoa. At Towanda a good deal of damage was done. The storm at Chenoa was terrific. The Station-house was unroofed, and the platforms around it were lifted from their foundations and torn to pieces.

Dr. McMahan's dwelling was utterly destroyed, and the fragments strewn to an immense distance across the prairie. Mr. D. says this house appears to have been thrown into the air and completely reversed, the roof striking the ground first. The family were inside, but escaped with such slight injuries, that they were all able to assist in gathering up the scattered contents of their house.

The Bush-house was unroofed. Eight houses were moved from their foundations.

One small two-story house actually slid for some three hundred yards across the smooth prairie, with a family inside, and finally stopped, remaining upright and uninjured. Mr. Heatherington's farmhouse was destroyed. At Lexington, the R. R. Company's warehouse was entirely demolished. The regular station-house was unroofed, and suffered some other injury. The building occupied by Mr. Anderson's school, in the second story, and by a billiard saloon below, was completely unroofed. There were a number of young men in the building at the time. The spirit lamp was blown down and exploded, setting fire to the house.

Isaac Harness' mill lost the east half of its roof and its chimney; also sustained some other damage from the wind and rain. Mr. Volentine's cabinet shop was totally destroyed. The storm struck it with great fury, slid it off the foundation blocks, rolled it over *endways*, and smashed it to pieces, together with a large stock of furniture contained in it. Many small outbuildings, stables, &c., were blown down, and most of the dwellings in town were more or less damaged.

Mr. C. W. Long's farm-house, two miles north west of Lexington, a two-story frame, was blown down. The side posts broke off at the sills, and the whole structure went overboard.

Mr. McNaught's and Mr. Franklin's farm-houses, in the same neighbourhood, were very much damaged. They were both fine buildings. A widow Bennett, in Lexington, had her house lifted off the foundation.

The fencing in the adjacent country is totally destroyed, and immense damage has been done to the timber. It is declared positively, by passengers in the train which was blown over above Lexington, that, just before that catastrophe, they saw horses rolling over and over before the wind across the open prairie, and made unavailing efforts to stop themselves and regain their feet.

At Towanda, Mr. S. noticed the principal warehouse was unroofed, and the chimney of the new steam-mill blown down.

The Station-house at Kappa was unroofed, and three or four houses suffered in a similar manner. Two barns, this side of the Mackinaw, were blown over, and four horses were killed.

In El Paso, thirteen houses were pretty well demolished, and Pamela suffered severely.

At, Galesburg, twenty-five houses were destroyed. Among them were two churches, which were entirely demolished, "from turret to foundation stone."

PASSING EVENTS.

GENERAL.—Terrific thunderstorms, accompanied by heavy rains, &c., have lately visited many parts of this country. Arrests for various political reasons still continue to be made in Paris and other parts of France. Orders have been given to the frontier authorities to use the utmost vigilance in preventing the entrance into France of "snappish" foreigners. Another political secret society for the assassination of the Emperor and the overthrow of the Government has been discovered, and its members condemned to various terms of punishment. Accounts from the French provinces represent the industrial and commercial position to be very bad. The heat in many parts of France has been unusually intense, which has produced considerable effect on the various crops. A French slave-ship of 420 tons has been employed to procure natives for labour in the French colonies. A general emigration has taken place from Madrid, in consequence of the excessive heat. Vesuvius is now really a mountain of fire: on all sides flow down streams of burning lava, so wide and rapid, that at night the mountain appears to be clothed with fire. The number of insurgents in Candia is increasing, five other districts of the island being in open revolt. Another sanguinary collision between the Turks and Christians in Bosnia has taken place. The religious feuds in Belgravia are now assuming a formidable aspect. A severe hurricane on the 5th May damaged many ships at Madras. A conspiracy against the Shah of Persia has been discovered. Murad Mirra Khan led the army against the city of Merve, but the Turconian tribes defeated and dispersed the forces. The new Commissioner was, at the date of last despatch from Pekin, gathering forces for the recapture of Canton. A village in Central India was stormed on the 1st May, by Colonel Gall, and the whole adult male inhabitants put to the sword. Sir Hugh Rose defeated the rebels at Beel-sir-Koonch, about the 30th April, killing 400; also those at Komos on the 7th May, killing 700 men, and taking seven guns.

AMERICAN.—The excitement in the United States upon the subject of "British outrages" is as fierce as ever. The *Herald* states that the boarding of American ships on the coast of Cuba is continued, and that the instances of such outrages amount to 32. The Committee of Foreign Relations has reported a resolution to the Senate, directing an inquiry as to whether any legislation was necessary to protect the American flag and citizens from the aggressions of foreign powers. Upon the point of resistance against the search of American vessels, the report is emphatic and unequivocal. To the report is appended a series of resolutions re-affirming the principle that the molestation of American ships is an infraction of the sovereignty of the United States, and that the recent aggressions demand such an unequivocal explanation from Great Britain as shall prevent their re-occurrence for ever in the future. Orders have been taken to the Home Squadron, warning British vessels against visiting American merchantmen, and, if necessary, to prevent it by force. The Committee were unanimous in their indignation; and the only difficulty seemed to be the choice of language sufficiently strong to express their sense of the indignities, complained of, to the Senate. Various resolutions have been introduced to the Senate upon the subject of the outrages. Senator Hall considered the acts of the British Senate should be met by acts, and not by argument. Senator Toombs suggested that British ships of war in the Gulf should be seized, brought into American ports, and sunk. Messrs. Seward, Hammond, and Cullenden deprecated the belligerent spirit. Mr. Hammond said, "A war with England will be the most momentous event that has happened in the past three centuries—perhaps in all time past." In New York, two regiments have proffered their services, in case of a war with England; and the naval officers have exhibited great alacrity in the matter. A virtual declaration of war has been made by the President against Paraguay. Rumours were received by telegraph at New York of a terrible slaughter of Free State men in Kansas by border ruffians; but the papers believed the facts to be exaggerated. An insurrection has taken place in New Orleans. A Vigilance Committee is organized, and the Arsenal was seized by it, and volunteers are crowding in large numbers. The Mayor has ordered out the Militia, and a battle is expected. The following is going the rounds of the papers:—"New York, June 3rd, Evening.—We have received dates from the Territory of Utah to the 6th of May, and the news is highly important. The Mormons had expelled Governor Cumming, the regularly appointed executive officer of the Territory, from their settlement, and had determined to resist the troops sent against them to the last."